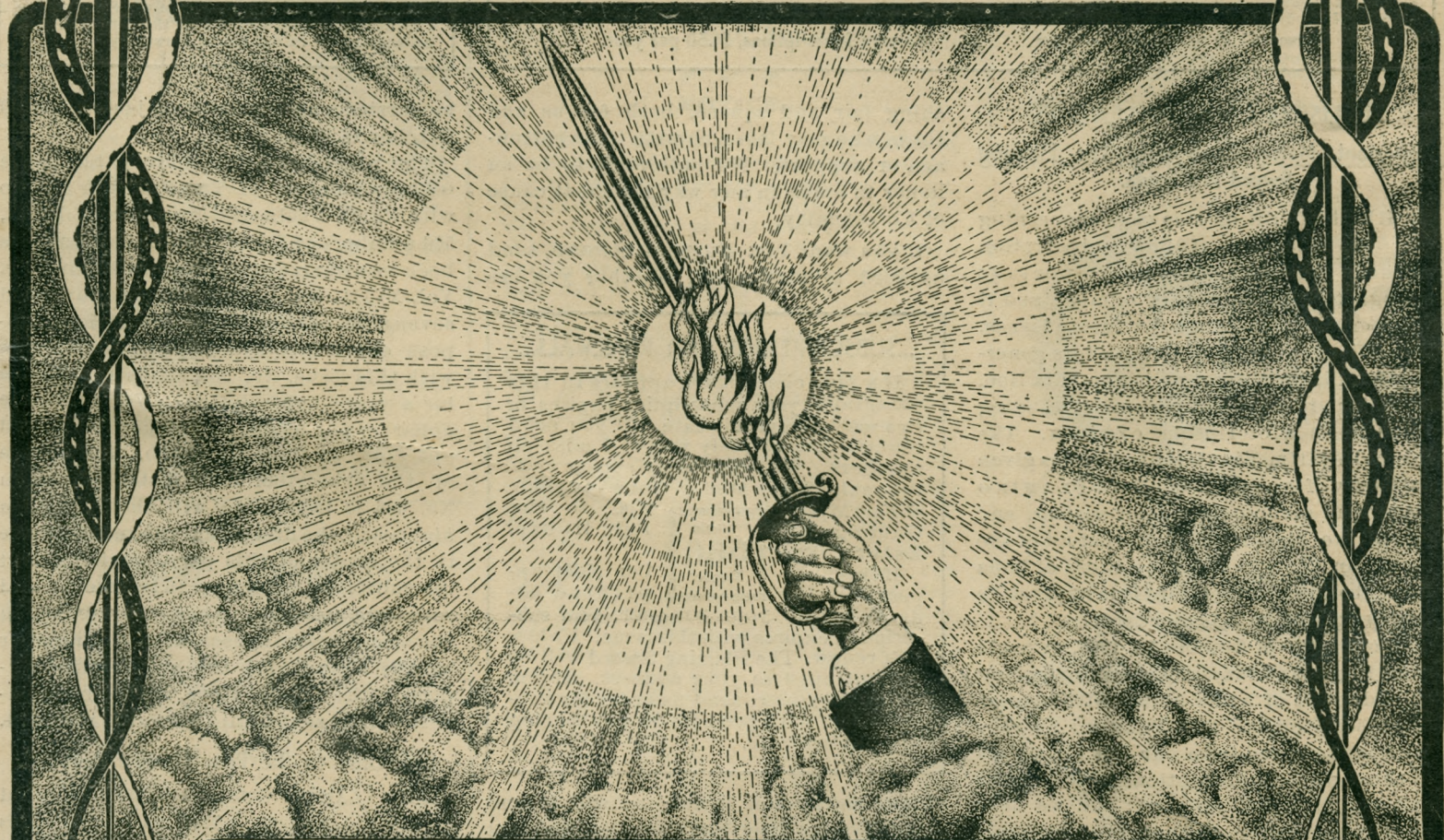




VOLUME XVIII.

ESTERO, FLA., AUGUST 9, 1904.

NUMBER 9.



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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Fort Myers, Fla., to The Guiding Star Publishing House, but address letters containing same to Estero, Fla.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Department—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

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Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance.

Foreign Subscriptions, \$1.50 per year.

BRIEF DIRECTORY

of
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Estero, Lee Co., Fla.

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PUBLISHER'S ANNOUNCEMENTS.

Important Matter Concerning The Flaming Sword in Florida.

THE MATTER on this page concerning the adoption of new subscription methods we have deemed important enough to repeat in this number, and it will perhaps appear in a few future issues. The object is to get all our readers generally familiar with our policy on this line, so that there may be no misunderstanding when one's subscription expires. The Postal Department at Washington has given authority for entry of THE FLAMING SWORD as second-class mail matter, and one of the requirements is that all of the names on our list shall be those of bona fide subscribers; therefore it is imperative that we maintain this standard.

In our issue of October 16, 1903, we made some important announcements regarding the adoption of a new policy with respect to subscriptions to THE FLAMING SWORD. We have removed from our list all names of those whose subscriptions have expired and who have not renewed; and we here re-announce that neither safe business principles nor the postal laws will admit of our sending THE FLAMING SWORD right along after expiration of subscriptions, without some order or request to have it continued. A legitimate subscriber is one who orders THE FLAMING SWORD sent to him and pays for it, or agrees to pay for it during the year for which the paper is ordered. The adoption of such a policy obviates all misunderstandings and saves us from loss. In past years we have lost thousands of dollars because of our generosity, which in numerous cases was unappreciated—many ungrateful persons seemingly having reached the conclusion that it was a favor to us to have them receive our publications. We want every-

thing fair and square, both for us and those who may favor us with their patronage or support. We believe it to be an honor to assist in any way the great cause of Koreshanity.

If you want THE FLAMING SWORD, send us word to that effect, whether you are

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If a blue check mark appears in this paragraph, your subscription expires in two weeks from this date. If you send renewal immediately you will miss no numbers. We confidently expect your renewal. Make Money Orders payable at Fort Myers, Guiding Star Estero, Fla., to the Pub. House,



If this number appears on the address tab on your wrapper, your subscription expires with this issue. Unless you renew, THE FLAMING SWORD will be discontinued to your address. If you cannot pay now, send us order for subscription, with promise to pay during the coming year.

able to pay at once or not; we will extend credit for one year, but we do not feel that we can do more. If your subscription is expiring, send us remittance or request for renewal; in either case, the postal authorities will regard you as a legitimate subscriber.

Our New Subscription System.

We have instituted a new system of subscription records on our list, abolishing dates and substituting numbers. We have made a transposition from dates to numbers, without loss to our readers. Seven months have elapsed since the last number was issued, but that makes no difference with the subscriptions, for during that time we have not counted the subscriptions as running. All subscriptions will

be carried out from now on just as left off October 16, 1903.

The number on the address tab is the "Whole Number" of THE FLAMING SWORD with which a subscription expires. In all, 566 numbers of THE FLAMING SWORD have been issued since the time of its founding. Vol. XVIII, No. 1, was 558, though issued seven months after date of suspension. Suppose one whose subscription is expiring with this issue, No. 566, sends remittance for a year's subscription. We credit the dollar on our books, and add 52 to 566, and put "618" on the address tab. In the case of the subscriber here instanced, when No. 616 is issued, we will check, with a blue pencil, the first paragraph in the square in the center of this page, advising that the subscription expires in two weeks, and soliciting renewal. When the number in the small square agrees with the number on the address tab the subscription expires with a current issue, and no more papers will be sent until renewal is received.

Our Offer to the Poor Hereby Revoked.

THE FLAMING SWORD has been entered at the Estero post office as second-class mail matter. The postal authorities at Washington consider that our offer to the poor will lead to prohibitive results—that of obtaining names not legitimate subscribers within the meaning of the law.

We therefore announce that our offer to send THE FLAMING SWORD free to a limited number too poor to pay, is hereby revoked. No more names will be received on that basis. We would suggest that perhaps those whom THE FLAMING SWORD is likely to benefit are those who have sufficient tact, courage, and love of the truth to make personal sacrifices to the extent of at least \$1.00 annually, and thereby be enabled to subscribe for THE FLAMING SWORD on a basis acceptable to the Postal Department at Washington.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xviii. No. 9.

ESTERO, FLA., AUGUST 9, 1904. A. K. 64.

Whole No. 566.

Character and Location of the Garden of Eden.

CONTINUED FROM LAST ISSUE.

Tree that Contains Fowls of Heaven and Beasts of the Field; the Symbols of Animal Life; the Fall and Redemption of Man.

KORESH.

"UPON HIS RUIN shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches."—Ezekiel xxxi: 13. The fowls of heaven are such as in the end of the age shall aspire to the pure truths of doctrine, for the purpose of applying those truths to the goods and uses of immortality. In the supreme sense, the fowls are such as shall reach the point of theocrasis—dematerializing and passing out of the world without the ordinary process of mortal decay. At the end of the age—in the line of the progress of the Christian church, and associated with the order of its declension—there will be a selected number who comprise the product of the forces of regeneration in the church; these will hear and believe the new science of life, and will therefore separate themselves from the commercialisms of the world, and yield themselves to the benign influences of the immaculate life. These constitute the remains of the ascending order of all there is remaining of virtue in the church. They are the product of the ruin of the old church (heaven), which is to pass away with the dissolution of old things.

When we consider that modern science is the basis of the atheism now prevailing throughout the world, and that all of the modern so called scientific discoveries are made independently of the influences of what are called the truth of God and Revelation, we are not surprised that as the church has gradually fallen into the beliefs of what is now denominated science, the influence of the church is becoming antichrist.

The prediction concerning the future of the church inaugurated through the function of the Lord as the

true Messiah, was that it pass through a declension, and that the "man of sin" should be revealed in the church. The church, according to that prediction, has entered into its declension, and antichrist is the dominating influence with the church. The church was to become a ruin, precisely as portrayed in the chapter under exploitation; but following this ruin were to be manifest the products of the processes of regeneration (reproduction), which can never take place without the death of the seed planted for the reproduction. It is because of this that there is a remnant called, in the thirty-first chapter of Ezekiel, the fowls of heaven—which fowls are to remain upon or succeed the ruin of the old church.

"And all of the beasts of the field shall be upon his branches." Beasts or animals are the symbolic representatives of what is implied in the symbolic use. The functions of the church in its progress through the dispensation are defined as a series of animal life. For instance, the primary and initiatory office is that of the Lamb of God, the lamb signifying the principle and office of begetting. As the Lord was the Seed of the church, the promised Seed, that is, the Seed-Man, and because he planted the Seed of regeneration from the Godhead, he was called the Lamb or Ram of God. It was for no other reason that the Lord Jesus was called the Lamb of God. This, then, is one of the beasts or animals which "shall be upon his branches." The Lord as to truth was called the Lion of the tribe of Judah. This is another beast or animal which "shall be upon his branches." The lion is the representative of all commercial power. The commerce of the communism

of the primitive church has declined into the commercialism of paganism. There is, then, a true and a false sense in which the beasts shall be upon the branches of this Cedar of Lebanon. In either case they are upon the branches of the church—either the false or the true.

There can be no correct study of the progress of the distinctive trees of the garden of universal human development, without a comparative study of the Zodiac and its constellations. The Zodiac is the correspondent of the cycle of God's animal life; and the term zodiac means the animal circle of God. It is not generally known in the church and throughout the world, that God has an animal as well as a spiritual life; but it is through the animal life of Deity that his being is perpetuated, for only in this phase of the life of God are the processes of generation and regeneration possible. In the animal life of Deity, the procreative forces have their origin and constant operation. In the series of precessions of the sign through the Zodiac, there are the manifestations of the distinctive phases of order in the progress of the races of men.

The Zodiac in the physical heavens is the type of the Tree of Life; and the various phases of this progress are denominated by the symbols of animal life as signifying the distinctive characteristics of the activities of God in men. The event of the Lord's appearance nineteen hundred years ago, was synchronous with the culmination of the sign in Aries; that is, at the time the sign was passing out of Aries into Pisces. In the beginning of that same cycle of the Zodiac, there were the same conditions of the human race and a corresponding manifestation of the Son of man, the Son of God. The story of the fall of man is the story of the fall of the Christ, for it is but the progress and perpetuity of the Messianic law.

A correct knowledge of the sign and its significance in its relation to the constellations of the Zodiac, with its corresponding relation to the progress of the gestations of the church in all the dispensations, enables one to determine the stage of progress the world and church have made; and a correct interpretation of the relation which the sign sustains in any given period of progress enables one to know the relation of the sign of the Son of man, and, therefore, the time of his appearing. "Then shall ye see the sign of the Son of man in heaven." The sign in the Zodiac of the physical heaven is a perfect index to the relation of the sign of the Son of man, at the time when the Lord is to appear in that glory signalized in the prophetic declarations concerning him.

"To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the

earth, in the midst of the children of men, with them that go down to the pit." In this verse we have a description of the entire fall of man in that declension of the race from the condition which obtains with the fruition of the Tree of Life, wherein the Sons of God—as a race of beings possessing immortality in the body—become manifest.

The fruit of the Tree of Life is about to mature. The germ of that Tree was the Lord Jesus, who was planted in the beginning of the dispensation. The product of that planting will be the many Sons of God, who come as the product of that planting and its full fruition. When the race matures and the nations bring forth the fulness of immortality in the race, there will be an absorption of that fruition into the entities who constitute the lives existing in the invisible spheres. At the time of this absorption, and after a long period of the Golden Age which will follow, there progresses a gradual declension from the Golden Age through the silver, brass, and iron ages again, as in the billions of past corresponding declensions which have marked the order of the perpetual cycles of existence.

The fall and rise of man are constant and coöperate activities of perpetuity. These operations are both coincident and successive. The fall is from the apex of the life of Deity in the human race, the fall being confined to the animal side and phase of Deific existence. Death is an inherent principle at the very seat of causation; and where eternal life has its nucleus, there the seat of death also obtains. Death is one function of Deific activity; if God could not die as to his animal life, there could be no perpetuity of being dependent upon the processes of generation and regeneration. The very fact that the Son of God was the fulness of the Godhead bodily, as it is declared, and that the Son of God died, are proofs that in God there is an element of death. The Lamb of God was God in the flesh, God in his supreme animal life, and in this life the seat of death had its origin. Death resides in the procreative powers and possibilities of Deity himself, a function which belongs solely to the life of Deity in the visible humanity.

Dissolution of the Old Church and State.

THE FORCES of disintegration are hastening the dissolution of the old church and state. The corruption of both are too transparent to admit of doubt; nor can a reformation obtain within the lines of the remnant of organic life yet incident to the once glorious empire of the Christian faith. The Christian system once had the vital force of a union of church and state; when it parted with its virtues it obliterated its bond of unity. With its virtue lost, divorce was inevitable and its corruptible dissolution certain.

DEMOCRACY IN ITS NEW DRESS.

The Change in the Appearance of the Democratic Animal; a Ludicrous Picture and the Cartoonist's Opportunity.

KORESH.

IF THERE NEVER BEFORE has been a subject for the cartoonist, we have it now. Given the body of an ass with the head of David B. Hill, upon which is handsomely plaited a crown of gold, with the tail of the ass running off into a number of serpents, with the head of Bryan, saying: "And have I come to this? This is the cross I promised you in 1896, when I made my famous and thrilling speech at Chicago, gaining for myself nomination and defeat;" and the head of Hearst, saying to the labor-unions: "Rally round the gold standard as we represent it, with the multimillionaire magnates and as endorsed by Wall Street;" the head of Parker, uttering his famous telegram on the gold standard; and the vice-presidential nominee, Davis, with his head riding on a jackass and representing the coal barons, saying: "My fellow countrymen and democrats, you have been defeated twice by opposing the principles of the republican party; suppose we try it now by the adoption of the principles we opposed, and the slogan with which the republican party won."

Let us review the situation as between the two parties in the great Presidential contest. We have in political ascendancy the leaders of a party committed to the gold power, represented by Lombard and Wall streets. To offset this array in the democratic party, we have in nomination two men backed and endorsed by Wall Street, who emphatically announce themselves as not only committed to the single and gold standard, but as pronouncedly outspoken in favor of the trust power. The leaders of the republican party are in favor of the trusts, while the rank and file of the republican party are in favor of the restraints essential to the maintenance of law and order, with such a wholesome regulation of both the trusts and labor tendencies as to insure the integrity of the organic life of the nation. At the head of the republican ticket stands the man who has shown that he is with the rank and file of his party, having a clear comprehension of the purposes of the trusts, and sufficient determination to uphold the rights of the masses of the people against the trust power.

Roosevelt represents the people in opposition to a certain power in Congress represented by Wall Street. Should the democratic party gain the election of the head of its ticket, we would have in Congress the dominating influence of Wall Street, with the President representing the same power. This is precisely what Wall Street is now working for. That power in Congress which favored Hanna and tried to weaken the influence of Roosevelt for the nomination, would like to see just such a combination as the democratic party

places at the head of its ticket, with that controlling element which tried to deprive the people of their favorite nominee. Had it not been for the pronounced attitude of the masses of the republican party, there would have been nominated for the republican ticket the same character of representation as now appears at the head of the democratic ticket.

Roosevelt is the balance wheel of the republican party, and the idol of its masses. With the Wall Street power as a leading element in the Senate of the United States, associated with a Wall Street President of the United States, and with a Wall Street president of the Senate, the monopoly of money would be irrevocably fixed as the leading influence of the nation for the next four years. The success of the democratic party in the election of its president means just this condition; and how the masses of the party can swallow such a pill as is being forced down their necks, it is impossible to conceive. Notice Hearst, Belmont, and Bryan arm in arm with Parker and Davis, advocating labor-unionism; imagine Davis in the Senate wielding his gavel in favor of Samuel Gompers or Donnelly! See the *Commoner* advocating the submission of the common people of the democratic party to the power of Wall Street, which the magnetic orator of the West has heretofore so strenuously opposed! It certainly is a ludicrous picture, and this is the cartoonist's opportunity—if he ever had one.

New Century Studies and Reviews

Lucie Page Borden

THE HAWTHORNE CENTENNIAL.

Suitable Memorials to the Great Author Unveiled in Concord; Hawthorne's Relation to National Freedom and Greatness.

THE ONE HUNDREDTH anniversary of the birth of Nathaniel Hawthorne was celebrated in Concord, Massachusetts, on the birthday of the nation's independence. There was a large attendance, sufficiently great to show the interest felt in the man who made American literature famous. It is not simply that Hawthorne's works possessed a virility and power of their own, but that he was the exponent of the ability of the American people to found a national literature, that renders him conspicuous. Hence there was something fitting in the celebration of the two anniversaries on the same day. Political and literary independence could be proclaimed only through the men whom Providence raised up for the task. The bronze tablet standing in the path to the hill where Hawthorne took his daily walk, is no less a monument to freedom than French's Minute Man on the old battle ground behind the Manse where Hawthorne dreamed and thought. The same sense of duty that impelled the men who drafted the Constitution, prompted the

scholar to embody in living words the thoughts that his brain had created. It was not merely to win a transitory fame for himself but to express those things which burned within his heart, that the author of the "Scarlet Letter" toiled in obscurity.

The last word has not been said about the American novelist unless he has been recognized as the author of something more than a few books. Into his keeping was intrusted the nation's honor, and by his subservience to the rules of good taste, of pure diction and of lofty thoughts, he ennobled the people among whom he was born. The interest which was felt in Hawthorne by the most conservative thinkers, was no more unnecessary to his own development than the interest which centered in the illustrious founders of our civil liberty. Through their offices the nation was inducted into a new and glorious freedom. So it was with Hawthorne in the department of letters. He made it possible for those who came after him to turn aside from the beaten track, to forego the models of the past, and to set in literary form American annals and American scenes without any leaning upon the Mother country, where American literary aspirations had been made the subject of many a jest.

It was not necessary to invest the spot where Hawthorne was born with greater reverence. It is already visited by thousands. But the earnest desire of this people to celebrate his anniversary in a becoming manner, indicates an increasing sense of the value to the whole nation of a man who made its literature respected. It is this sense of obligation, due to a larger view of his work, which finds expression in the memorials just installed at Concord. An appreciation of the merits or demerits of later writers is quite apart from the admiration with which Hawthorne is regarded as the veritable author of the right of America to boast a literature of her own.

The genius of the American people centered in Hawthorne, and he was not unequal to the task of representing the new Republic at the court of letters. In his own time and manner he reiterated the principles of the social and religious freedom which dominated its founders. The most beautiful tribute which coming generations can pay to the creator of the "Scarlet Letter," will be to inscribe his name among those whose works have helped to make the new nation honorable, even in the eyes of England, whose proudest boast is that her soil gave birth to Shakespeare and to Milton.

It is not the man as an individual but the man in his relation to the national greatness, which gives him a right to the gratitude of the whole body politic. No man can be great without this quality being reflected upon the land where he was born and the people whom he loved.

The prose of Nathaniel Hawthorne is approved by educators, and is studied by young people alongside of the models of English composition furnished by great statesmen and prose writers of England. He is not a whit behind them in the exquisite purity of his diction. When he began to write, he was timid and self-distrust-

ful, but he formed his style by patient effort. The "Scarlet Letter" was a revelation of power. It surprised his friends. All his works are household names. It is agreed that the vehicle of expression which he used was commensurate with his genius.

Every effort to enhance the power of expression has a lasting effect upon the mental constitution. Desire is formative, and the desire to write well carries with it an earnest of success—if not in the present embodiment, then at some future day. The desires of the mind, if supported by sufficient effort in a given direction, tend to create a vortex into which shall flow as if by magic, these spiritual forces suited to produce the result wished. What an encouragement to persistent work! No matter how crude it seems to the hesitating writer, his task may be the beginning of a noble outburst of genius when the aspirations of millions of entities shall become one with his own.

The Primary Object of Religion.

MRS. EDDY is said to be eighty-two years old, and the reporter for the *Boston Globe* noticed that her head shook from side to side very perceptibly while she was speaking for a few minutes, during the recent celebration in Concord, when some four thousand persons came from Boston at her invitation on special trains. These people were invited principally for the pleasure of seeing Mrs. Eddy pass by in her carriage. They were told to assemble on the green in front of a church, and at two o'clock Mrs. Eddy, punctual to the minute, made her appearance, gowned in white, with a marvelous cape of white ostrich feathers. It was a dramatic moment when her carriage stopped and she handed a rosewood casket to one of her followers with a few words of presentation. This casket contained gifts to the Boston church. Mrs. Eddy's words were appropriate but the effect of the scene was marred, as the *Globe* reporter saw, by the marks of age plainly visible upon one who claims to be able to nullify all the ravages of mortal mind upon the bodily frame, by manifesting her kinship with the divine. Mrs. Eddy is devoutly loved, and nothing could be farther from the writer's mind than any desire to indulge in personal or offensive criticism. Every movement must, however, be judged by its fruits. The platform of "christian science" professes to insure immunity from bodily ills as the result of a firm denial of sin, sickness, and death.

The willingness with which contributions pour into the treasury of this sect, proves that a great many persons believe in this platform. There are some who have been lifted out of themselves and their ailments by the very sensible advice, not peculiar to "christian science" healers, enjoining them not to talk about themselves nor their symptoms. There are also a great many persons in the United States and elsewhere not connected with Eddyism, who profess to have been healed by prayer. There are a large number of faith healers, but they do not claim to cure by the denial of the existence of bodily ills. There must, therefore, be

divers ways of producing the same effect—viz., the cure of disease by mental agency; and who shall say which is best when each claims the superiority? Those persons who have a predilection for truth might prefer not to employ an agency like “christian science,” which depends upon the denial of certain very evident facts like the existence of matter. To be sure, there have been so called philosophers who have not hesitated to doubt the evidence of the senses in regard to the palpable objects of physical environment; but the saner reasoner has always held to the co-equal existence of matter and spirit. To doubt the veracity of the senses in their capacity to report truthfully upon phenomena for the whole race and for all time, would surely be to degrade creation. Perish such a libel upon the constructive ability of the first great Cause, the original Designer! The senses like the other faculties are dependent in their activities upon bodily organs. These organs may be impaired, but to admit this is not the same as to suppose the race fitted with a sensory apparatus not in harmony with the veracity of the physical structure—an apparatus as, “christian scientists” claim, incapable of telling the truth.

Were it the essential object of religion to fortify the body against the attacks of disease, then it would be absolutely necessary to discriminate between the different kinds of “mental healing” as practised by those who vary widely in the doctrines they endorse. But the primary object of religion as revealed to the world now, is to lift mankind out of the condition of mortality in which it grovels. It is far more important to educate the race into a knowledge of the laws and principles of righteous living, knowing that this will ultimate in the transformation of the mortal to the immortal, than it is to effect a temporary change in the old, decaying mortal body. Were Mrs. Eddy or any of the adherents of “christian science” able to resist the encroachments of age and pass out alive by an incorruptible dissolution as the Lord Jesus overcame death in his own person, it would be a sign to the whole world that she had found the Philosopher’s Stone.

Nobody can deny that the advocates of “christian science” are enthusiastic in their acknowledgment of the debt they owe to one who has helped them by her teachings to a temporary relief. They are grateful, and they acknowledge what they believe will be a permanent relief. They do not refuse to make gifts to the church in proof of their fealty to their leader. What would be the result if Mrs. Eddy should die? Would it not be the most effectual reinforcement of the fact that no amount of denial can prevent the approach of corruption?

The meagre information which can be gleaned from the text book, “Science and Health,” does not consort with the amount of effort expended in the promulgation of its tenets. The all important criterion of knowledge will be found in the ability gained from a perusal of its pages. If it does not in its “Key to the Scriptures” provide for the transformation of the mortal to the immortal without the intervention of death,

it cannot be awarded the palm. The moment that a person begins to understand the doctrines here promulgated, he becomes cognizant that he is not in rapport with a mind competent to deal with the universe as a structured whole.

The press reported that the same afternoon which saw so many persons assembled at the invitation of Mrs. Eddy, was marked by the hearing of a case long pending in the courts of New Hampshire. An action to recover damages from an Eddyite healer for attempting to treat a case of appendicitis, was the occasion of an argument concerning the responsibility assumed by the healer. The honorable counsel for the defendant contended that, inasmuch as the case involved the question whether God could cure the disease, it was a matter no judge or jury in Christendom could decide.

The point is not whether God can heal, but whether the person who undertakes to bring the patient into rapport with the curative agency can accomplish this result. It is not quite fair to throw all the responsibility upon God. The person who is ill may not be negative to the particular form of psychological influence exerted upon him, in which case the results are *nil*.

It would certainly make a hard time for the doctors, should action for damages be instituted whenever they fail to cure. Let us be fair to those who do not use drugs. Why not argue that the methods so far instituted for patching up the mortal body are but tentative—worthy of the largest tolerance in their desire to relieve the sufferer, but still, in their essential nature, “empirical?” True healing must consist in the transformation of the natural man into the *Arch-natural*.

Anticipation of Things to Come.

WHAT ARE THE BENEFITS which it is expected will accrue to the world from the establishment of the kingdom of God in earth? First, a complete adjustment of society into groups or orders. It will be so arranged that each person will have an opportunity to develop his gifts or talents along those lines suited to his capacity. The right kind of people will be together, and the harmony of social fellowship will be unbroken. The substitution of industry for labor will make it possible for all to devote several hours daily to culture and recreation. Nobody will be overworked, and nobody will be disposed to grumble at the kind of work he does, because it will not only be just what he loves to do, but there will be a perfect equilibrium between the various classes. Moreover, there will be an opportunity for progress from lower to higher ranks.

The wage system will be abolished, and all the evils which follow in its train. Of course, a great many persons who are wedded to that form of oppression will pass off the stage of existence and leave the way clear for improvements. The amelioration of the condition of the colored races will come about through their subjection to discipline as well as by their participation in a spiritual awakening to a higher religion.

The number of people in the world will be greatly reduced in the Aquarial age, while the establishment of all kinds of industrial and training schools for those who remain, will be followed by an immense improvement in all classes. It cannot be said that the new universal empire will neglect the education of the masses.

Religion has now become a mere formal worship of a Deity whom nobody understands. It is going to be raised above mere formalism by an understanding of man's relation to a visible and tangible Creator, one who loves him and becomes the means of his elevation to the plane of Divinity when the processes of experience are completed. After man has really come into the enjoyment of those blessings resulting from a knowledge of God, in comparison with which all other joys are faint, he will find a true delight in religion.

When the competitive system has been destroyed by a mighty social convulsion, the principle of love to the neighbor will prevail. It were idle to attempt to state all the benefits in prospect when the reign of love shall come. It is better to do all that is possible to bring to pass the fulfilment and fruition of hope.

~Department of Astro-Biology~

~ Rabon Adonoseperi ~

THE RELATIONS OF LIFE AND TIME.

Death a Factor in Cyclic Rounds; the Meaning of the Word Zodiac; Universal Time-Markers; the Zodiacal Face.

IT HAS ALREADY been shown that the sciences of Astro-Biology and Necrology, although of so opposite a nature, must be studied together, and their relationships understood, if a clear comprehension of life be obtained in the highest and only true sense. There is one important factor in mortal existence that closely unites the two, and which has a very important bearing on the study of life in all its manifold expressions. That factor is time.

In considering the subject of time, it is impossible to disassociate the mind from two important crises—birth and death. Time is a measurement, with the generation of life at one end and death at the other; and it is in this sense that we speak of a "lifetime." These two monosyllables express ideas that have for ages taxed the ingenuity of the greatest thinkers to fathom. The popular conception of time, seems to be that of a succession of cycles that are united or linked together by a succession of events more or less related to each other, forming a species of serpent that has evolved itself out of the obscurity of the past, and is involving itself into the still more doubtful and gloomy future, impelled by an unknown force called life. From whatever point of view life and time are regarded, it is impossible to form a conception of one without at the same time considering the other; for they are interdependent and correlated, as father to son, and as closely united as the warp of linen is to its woof.

There are two kinds of life and two kinds of time. These are the animal and sensual life, with its time of unrest and friction, and the Deific life with its time of rest and equipoise; and lying back of the two is the eternal life that knows no time, and which is the primary cause of the two, the begetter of the mortal and the converter into the immortal. The time of unrest is due to the dominance in earth of the mortal, animal, and sensual life, and its struggles with the powers of eternal life; the time of rest, to the triumph and entrance of the eternal life with the immortal condition of physical existence.

There are no two English words that are expressive of the two qualities of life. From its derivation the word life really means body, and is generally unexpressive and indefinite. In the Greek, however, there are two words that clearly differentiate between the two. These are *bios* and *zoe*; the former being expressive of life in the central, mental, and higher sense; the latter in the circumferential, animal, and lower sense—in fact, as the goods or gods of the world, the *lares et penates* of the ancients. The word zodiac is derived from *zoe*, animal life, and *kuklos*, a cycle or zone. The Zodiac is the girdle of twelve constellations that constitutes the path of the projected sun, and the twelve qualities of animal life through which it expresses itself. It is through its manifestation in the Zodiac that *bios* becomes the bow of the Archer. The Zodiac forms the series of wrappers or envelopes through which the messages of the Archer are transmitted; also the twelve windows of heaven through which Deity views his handiwork, and the double arc or cabinet which contains the animal kingdom.

The earth is a great zoölogical garden, the breeding and hunting-ground of Deity, the huntsman; and the highest types of human animals are those which he rounds up and appropriates at the time of their maturity. The sheep are those human personalities who are willing to be hunted down, herded, and fattened on the biologic food of their Captor—those in fact who have become tame and domesticated, and have ceased to secure prey for themselves, and desire only to enter the stomach and serve as food for their Master. These are they who read the Zodiacal signs of the times, and fear the coming storm and the voracious appetite of the monster whose roar grows louder as the tempest approaches.

The Zodiacal constellations mark twelve divisions in every cycle of time, and correspond to twelve parts into which the human anatomy may be divided. The movement of the physical sun is the standard from which all calculations are now made,—hourly, daily, or yearly. Each revolution corresponds and actually causes the formation of a cell in the body of the macrocosmic man. Time is thus an aggregation of cells within cells, the whole being bound together by the one great cell known as the sun's precessional cycle. Man is an aggregation of cells which compose his personality and correspond to the timic cells involved in the cell known as his lifetime, which forms one of the many

cells of which the body of the Grand Man is composed. Man is a little clock wound up to go for a certain period, and for that definite time he will run neither one second more nor one second less.

There are other time-markers besides that of the sun. We have lunar, planetary, and sidereal or star time, all of which owe their origin to the central source, and represent modifications of the solar time, and therefore different functions of the physical body. The expression of the sun in the constellations is through the medium of two terminal points or hands, and the Zodiacal qualities manifested are therefore intermittent and suffer from antagonisms causing change, beginnings and endings, life and decay, in all departments of animal life. This is the time of change and unrest; and the minor hands indicate the nature of the metabolic changes in the body. Simultaneous time is the fixed expression of the sun as the circle and the suppression of the minor and antagonistic influences.

Life or the sun is the paternal, impregnative principle; the moon in the earth, the receptive, formative, and maternal principle; and the energies or concatenation of events that mark time are the children. The child should form a bond of union between the paternal and maternal minds, becoming in fact an amalgamator responsive to both parents and partaking to an extent of the male and female natures. The sun is the heart of the universe; it is not in the center, but is eccentric, and is at times out of joint. Time is the son of the sun; he is self-willed or docile, a cause of union or dissension, fixed or volatile, according to influences. The nature of the child is largely determined by the mental and physical states of the parents at the time of conception. Today the time-markers indicate pathological unfitness for procreation on the part of the parents; and time, the offspring, is rebellious and patricidal; his life is change and his end death.

The various hands or pointers of the Zodiacal clock indicate the different physiological functions that are in operation and the relation which they sustain to each other; and if we can understand the various functions that each hand indicates, we can feel the pulse of the Grand Man, put the finger on the spot that ails, and culminate the length of the lifetime of each molecule, its individual functions, the destiny it has to fulfil, and the moment of its fulfilment. The Grand Man is suffering from all the ills that mortal flesh is heir to; and in order to diagnose his ailments, a complete knowledge of universal anatomy, physiological and pathological, is necessary.

In the human organism, whatever may be the internal part that is diseased, the signs of the malady will always manifest themselves in the face, for the facial features correspond to the different parts of the anatomy; the face in fact being a facial Zodiac. In the universal clock the signs of the time are to be found on the face of the earth, the works being the stomach, belly, and other internal organs. The earth's subterrestrial planes are reflected as planets in the Zodiacal heavens above, and thus indicate the cause and

nature of the disease, and the time at which each pang will be felt. The atmospheric heaven is the mirror of the earth's mind; she is vanity (emptiness), void of biologic life, yet views herself in her pier-glass which reflects the grand key for all pathological diagnosis, the stomach. What the world needs today is a learned Physician, who possesses a universal panacea and purge, and knows the right time at which the dose should be administered.

The word time is derived from the Greek *temno*, to cut short or bring to a crisis; and the Zodiacal path of the sun is known at the ecliptic, the cutter or clipper; while the word hour means boundary or limitation, and is connected with the Greek *ouros*, a guardian. The begetter of the perverted animal life is the inverted force known as the devil, the portal of life and death. The reaper or cutter-off is Satanos or Chronos (Time), whose habitation is the *Antrum Pylori*, the cave of the guardian of the gate, the sphincter of the stomach, situated at the intestinal throat. He is *ouros*, the guardian of the pyle, the gate of the lower intellect, the receiver and assimilator of the Zodiacal food.

To read the Zodiacal times, assimilate their meaning, and gain access to a knowledge of the grand secret of biological generation, is to swallow the panacea of the good Physician, obtain the magic password that grants admission past the sphincter of the Deific stomach, enter the internal vortex, and thus be carried up to the heart and brain of Bios, the Star of Life, to be projected thence as the personification of the fixed trinity—Life, Rest, and Time, the father, mother, and child of Deity.

Koreshan Science Versus Esoteric Silence.

KORESH.

THE MATERIAL BASIS of the Koreshan System is found in the language of causation, as projected in the form and function of the physical universe. It is maintained by many of the pseudo reformers of these modern times, that the surest means of obtaining the truth is by receding into the "silence" and receiving from *within* the truth that comes by intuition, or by esoteric processes. If it could be demonstrated that all who enter the "silence" derive the *same character of inspiration*, it would be at least one argument in its favor. But it is a fact that no two persons who depend on intuition for the absolute truth, derive the same interpretations of the things they seek. Esoteric or intuitive methods for the discovery of the principles and forms of the exoteric world and its interests, are exceedingly vague, uncertain, and contradictory. We observe the things of material existence through the natural senses. Things are not as they appear; but there is a method of determining—from the true interpretation of facts—the realities of Nature. When our intuitions conflict with our senses, it may be laid down as a certainty that our intuitions are from inaccurate sources; and this statement may be relied upon, when it is known that the intuitions of different people are at utter variance.



In The Editorial Perspective.

THE EDITOR.



PUBLIC OWNERSHIP of utilities, and related economic tenets, may receive a new impetus through the efforts of William J. Bryan, who boldly announces his determination to undertake the work of "organizing the radical and progressive element in the democratic party," upon the basis of a number of principles more or less prominent in modern socialism. But Bryan's new conceptions stop short of socialism; his doctrines are a sort of a cross between Jeffersonian democracy and the socialistic creed. Bryan believes in the competitive system. He wishes to abolish private monopoly that opportunities to make and possess wealth may be more evenly and generally distributed. He believes in public ownership of utilities, but objects to too much centralization of power; it is therefore his conception that the ownership and control of railroads should not go beyond the government of the State, and that the Federal Government should not undertake to direct the economic affairs of the people. The great cry for reform is an indication of the fact that modern economics is far from being established upon a true basis. There is something radically wrong in the foundation principles of modern activity. Of the forty-five principal governments of the world, not one is free from enormous wastes in the administration of its affairs. The elements of disorder are a constant source of friction. In the West, democracy upholds the very principles which have created the conditions which the party now deplors. The spirit of competition leads to but one end—the possession and control of wealth by the comparatively few. In the mad race for wealth and power the masses are outstripped by those of greater intellectual alertness and activity, through which opportunities and advantages are embraced and utilized. If democracy goes to seed in plutocracy, if competition heads up in gigantic trusts, thus centralizing in forms inimical to the rights of the people, it is evident that democracy and competition must contain unsound principles. In the great clamor for radical change, perhaps not many will stop to inquire whether proposed economic reforms are scientific. Many of them may seem reasonable; but even plans that have failed ignominiously have appeared both plausible and feasible. The trying of some unproven form of human regulations may result in more oppressive conditions or greater chaos. Have not the people of the civilized world about done with experimentation along economic and political lines? Is it not about time to call a halt on speculation and adventure in reform? If a new form of industrial economy be adopted let it be complete; if the cure of economic ills of nations is to be attempted, let the remedy be effective. In the great conflict of opinion the situation is not helped by marshalling more opinions in the arena; the greater the number of opinions the greater the public confusion. The solution of the economic problems which confront the world will not come through conventions, nor by vote of the majority of the already ignorant masses. The true reform must stand apart from the forces of discontent. There is but one way to settle these great issues, these pressing problems—and

that one way is to submit to the decisions of true science, which may provide a scientific pattern for the form of the righteous government. Modern reformers are dealing with abstract conceptions; they build economic forms to suit their fancy. The forms they propose are toys of the mind; and if placed in the way of the moving reality of human sentiment and action, they would be crushed like card-houses! There must be something adopted that will wisely direct the great tide of human energy. Nothing but some great master principle, a masterful conception coupled with greatness of character, can still the tempest of human discontent and restore confidence in the immutability of righteous law. Undreamed-of marvels of possible achievement may be seen through the eye of science. The greatest works the world has ever known may be accomplished through the polarization of the mind and soul of a nation. The era of rest for which the world seeks will obtain through human equipoise; the affairs of the world should be in equilibrium, and just proportion and balance should characterize industry and commerce. Human relations should be equitable; the idea of equality should be given up as a mere illusion of democracy. The phantom has led to the quagmire. Let the people learn the lessons of history and turn to the patterns of true science that lasting reform may be obtained.

The question as to whether centralization of power is scientific, may be definitely settled through appeal to the forms of natural life. The human anatomy is not artificial. Human physiology is not a subject of mere caprice; it does not change as the scenes shift on the stage of human speculation. Is centralization of energy natural? Is the conception of government control of industries scientific? Is democracy the true form of government? Is competition in industry and commerce conducive to righteousness and conservation of energy? We assert that these questions are satisfactorily answered through a scientific study of the physiological structure and mental constitution of man. The individual is a unit of life, a single field of human activity in which there is a measure of order and in which a government exists. The nervous system centers in the brain, the vascular system in the heart. The vital impulses of the entire body are derived from the head, the center, the pole or pole of the body. There the king, the emperor, sits on his throne. Through all the avenues of the nerves he is in communication with all the parts of the body, and he executes his orders through his cabinet and under officials who occupy graded positions along the avenues of control. Millions of cells inhabit the body, and among them there are the workers engaged in lines of the industry and commerce of the body. They are communistic and co-operative, and the resources and products of their industry are under the control of the government of the system. Competition would mean disease and death. No one would think it at all possible for human life to be maintained if the body were made up of independent districts. The great com-

mercial system of the body consists of vital exchange through the blood. There is a center of regulation, and the avenues of trade are free. There is order along all the lines of vascular activity—the rhythmic impulses being derived from the beats at the cardiac center. Analogous to the human system is the government of the physical cosmos. The anatomy of the universe is like that of man, and its government corresponds in every detail. There is therefore a true physiology of government. By reference to the forms and functions of the organs of the human system and of the cosmos, all the necessary functions of the righteous government may be known. But this requires a knowledge of cosmic anatomy and human physiology. This is where and why the knowledge of the Cellular Cosmogony is so absolutely essential in the field of true reform. There can be no lasting reform apart from the application of its principles. No matter how many good things Mr. Bryan or other radical reformers may put forth as plausible—no matter how closely the form of the Koreshan conception may be approached, let it be remembered that without the vital conceptions and the vital forces, the living energies of the new order, fresh from the Messianic storehouse, there can be no real life infused into the field of reform. Humanity as a whole constitutes a world, and its government should be both imperial and universal.

One of the great sources of surprise and satisfaction to the student of the Koreshan System is the remarkable agreement between its conclusions and the exact meaning of the words and primitive roots of all languages. We may instance the word moon and its meaning as being in strict keeping with the Koreshan conception that the physical moon is the earth, of which the visible moon is an X-ray impression in the heavens. Etymology demonstrates that the ancients understood the function of the moon to be analogous to the menstrual system of the female. Moon means the time measurer; it is from the Sanskrit *mas*, from *ma*, to measure, whence is *metron* in the Greek; also the Greek *mene*, and the Latin *mensis*. It is a striking fact that the menstrual period corresponds in length to the lunations of the moon. The physical body of the earth and the physical body of woman are therefore analogous, performing analogous functions in corresponding times. The origin of the visible moon is the earth, as shown by the Hebrew *lebanah*, meaning whiteness, as derived from clay or other earthy substance; also *yareach*, to be pale, related to silver. The "silvery moon" is a common expression. The visible moon is reflected from silver in the earth's firmament. The moon is the universal builder, as shown from the Hebrew *chodesh*, from *chadash*, meaning to be new, to rebuild, to repair. The constructive forces of the universe are generated in the lunar or menstrual system. *Mond* in German is the word for moon, while *monat* is month. These two German words sustain the same relation to each other as the English words moon and month. Now, perhaps the most striking fact showing that the *physical moon is the earth* is that the adjective *mundane*, from the Latin *mundus*, pertains to the world; and that the French *monde*, and the Italian *mondo*, mean world, people of the world, society. The German *mond* is most unmistakably related in both form and

meaning to *mundane*, *monde*, and *mondo*; whence it appears that the moon is inhabited by the peoples of the earth!

It is said that a novelty is soon to be introduced in Paris. A young man is preparing to issue a daily in that city, entitled the *Journal of the Deceased*. It will record the names of those who die, with suitable obituary notices, in which will appear also the names and addresses of the attending physicians—unless the doctor in each case pays a stipulated sum for the omission of his name. A New York paper makes the remark: "If death notices in newspapers were followed by the names and addresses of the attending physicians, the average of human life would be lengthened, and the number of 'doctors' materially decreased." The question has arisen, "Would the doctors object?" We venture to say that if the novel journal of mortality be published, it will reap handsome rewards from the physicians for withholding their names. A clergyman observing a drunken man in a stupor on the street in front of a well-known saloon, prepared a sign and placed it on the intoxicated animal; and those who passed read: "Sample of the work done inside." It was not long before the saloon-keeper was angrily inquiring for the name of the man who wrote the sign. What would be the effect if the names of attending physicians were announced at public funerals, and the dead pointed to as fashionable products of the medical profession?

The great question so far in the present campaign, is "What is the dominant issue?" This is the question that Chairman Cortelyou has asked of all the state committees; and it is the question asked by the press and the people. The platforms of the two opposing parties are before the masses. Between them there are striking similarities, but no radical differences, for the gold standard democracy aimed to get as near the republican position as possible. It is generally conceded that there will not be much of a fight on the Philippine question; and since Wall Street has turned in hope to Parker, the democrats may say very little about the trusts. So far as the platforms go there is no strong distinctive issue; there are too many factions in the democratic party to admit of it. A noted democrat at the St. Louis convention said upon hearing Parker's famous telegram: "We might as well nominate Roosevelt and make it unanimous. There is but one party now. Why have we two candidates?" The *platforms* may not amount to much. There is no well-defined dominant issue in them. The whole convention at Chicago was "Roosevelt;" and it may turn out that Roosevelt is the whole issue and the people's choice in one.

The making of things involves genius. Every principle applied in modern inventions and discoveries is operative somewhere in the physical cosmos. In the universe we observe equipoise; we hear the music of the spheres; we feel the vibrations of life. The universe is lighted by the giant solar lamp, and the cycles are determined by the great clock of the ages. The whole business of the universe is carefully looked after. Does any one say that *Genius* is not required to produce and perpetuate all the wonders of existence?

The Open Court of Inquiry.

THE EDITOR.

The Mental Constitution of Man.

"(1) Is man endowed with a dual mental organism—objective and subjective? (2) Through what process does one person absorb the mentality or mind of another person who dies? (3) Was Emerson a great philosopher—that is, did he know of the form and function of the universe, the solution of the problem of life, etc.?"

(1) The idea that man possesses two minds was perhaps originated by Dr. Hudson. According to his conception there are the objective and subjective minds; the former being the external thinking constitution of man, and the latter being the sub-conscious mind which looks after things not controlled by the objective mind. He did very well to conceive that the brain is the seat of the mind of man, and withal, the medium of communication between the external and more interior degrees of the mind; but he became inconsistent in holding that the subjective mind did not so much depend upon the brain, but was capable of moving through and existing in space without organic structure. It is well known that he endeavored to account for all spiritualistic phenomena on the basis of subjective mental action or psychic causes.

Man is not mentally a dual being. If he were, he might have one less physiological department of his system. The mind of man is comprised of three general degrees: the most interior or celestial; the middle or spiritual; and the external or natural degrees. Man is comprised of spirit, soul, and body; he is therefore a triunity with corresponding degrees of mentality, analogous to the three atmospheres of the great universal concave.

Many so called metaphysicians hold that the exercise of the subjective mind constitutes the "sixth sense." We maintain that there are seven senses on the plane of the external mind, and correspondingly seven senses on each of the interior planes or general spheres of mentality. Seeing with the natural eye is vision on the most external plane; mental perception is seeing on another plane; and spiritual perception is a still more interior vision—and the same correspondence

exists in the relation of all the other senses.

(2) The processes through which one person absorbs the mind or mentality of another is in the operation of the laws of mental attraction. The attraction obtains through what is termed love, in its various degrees of quality and intensity. Thought travels in the direction of desire; the departed spirit is involuntarily drawn toward the mentality that through association or affinity responds to its call for a physical resting-place. Knowledge of the processes is not a factor either in the departure or the reception of the spirit.

Let us observe that it were better to speak of the spirit's entrance into the spiritual world. It is true that the central *ego* may be located in a single personality; but the mind of the departed dissolves and is resolved into its mental or spiritual elements, entering different spheres of the spiritual world. The mentality of humanity constitutes a great world in itself. While the personalities are separate as to form, the mentality of the world is all a connected and related whole, and constitutes a world analogous in appearance and principles of activity, to the great physical cosmos. Those who enter the spiritual world do not see the aggregate mind of the world as so many personalities; they see a world seemingly with all the characteristics of the natural cosmos and its inhabitants.

With the understanding that the spiritual world has its basis in humanity, its natural pediment, it is better to think of the spiritual world as a whole, comprised of many spiritual spheres or societies. We suggest this because it sometimes happens that students of Koreshanity may form gross conceptions from statements that the spirit of one departing from the natural world enters the brain of another.

(3) Emerson did not comprehend the form and function of the universe, neither did he possess scientific knowledge as to the great secrets of life. He was a poet and a philosopher; he was progressive, but he was not scien-

tific. The difference between a philosopher and a scientist is in the fact that the one is a lover of wisdom, and the other a possessor of specific knowledge. Philosophy is more interior than science. The divine philosophy is the only true philosophy. Men called philosophers today are not truly philosophers; they are merely philosophic as to the quality of their thought.

Mistakes of Modern Socialists.

"I was greatly pleased with the reappearance of your long and much missed publication; but I am sorry you take the stand you do regarding socialism, and think it entirely out of place, especially when you line it up with anarchism. I see nothing bad in the doctrines of the socialists; their aim is to do away with the 'damnable competitive system.' I fear if we do not have socialism by 1908 we will have something worse. The great mass of American laborers will get tired of voting for the 'grand old party,' and where can they go but to socialism? There are but few who know of Koreshanity; but will we have that before the other? Please consider the matter."

In our circle of readers there are many who are more or less interested in the doctrines of socialism; but perhaps there are many more who have turned from socialism to Koreshanity as the scientific conception of human relations. By force of contrast they have been led to realize that it is not so much a question as to whether there are apparently some good things in the teachings of socialism, but a question of *foundation* and methods of application. The very basis of modern socialism is wrong, and it can never be a medium of evolution from the present conditions of society to the more perfect way. Socialism advocates ultra-democracy; Koreshanity maintains that the form of government of the universe is an *empire*, and that the new order can come only through the establishment of an order of human society patterned after the government of the cosmos.

Koreshanity teaches the science of the great culmination; and in accordance with its principles we have shown many times in THE FLAMING SWORD and other literature of the System, that there will be no peaceful ending of

the old order of the world. If we believed otherwise we might seek to work along the lines of modern reform. We see much good in the teachings of the prohibitionists; we believe that their position is as tenable and consistent as that of the socialists. But we hold that our energies would be thrown away if we should undertake to reform the world by joining our forces with either the prohibitionists or the socialists, for the simple reason that they cannot attain the end they seek through the introduction of measures on the basis of an ultra-democracy.

We see a great deal in the socialist platform and the various socialistic publications that we are in harmony with in a way. If we believed that the new order could be established through the ballot-box, we might be endorsing more particularly the doctrines of socialism and the methods employed by its advocates. Socialists will never be successful in establishing the divine kingdom, for the reason that they are working along the lines of a *social democracy*. It is here that the socialists are fundamentally wrong. Their idea of human relations and human reform is fallacious. The introduction of the plans of the socialists without a corresponding radical revolution in the human soul, through the operation of the divine impulse, would bring about a state of chaos never before seen in the history of this cycle.

Over a century ago the common people of France grew tired of supporting the corrupt royalty and orders of the church. To what did they turn but to the commune and other revolutionary organizations? It was a time of tearing down; the revolutionists of France built nothing permanent—it was not their mission. They existed to destroy; and today it is the avowed object of socialism to “do away with the damnable competitive system.” But to build up a substitute is quite another thing.

Socialism is not a constructive force. The strata may be distinct from anarchism, but their forces are more or less allied in effort and sympathy; the two will finally be drawn in union into the great vortex of discontent. Our attitude toward socialism is consistent. If the Koreshan System is true, our attitude is in accordance with the principles it inculcates. The new order

must come through the Messianic function, which will be performed apart from the forces of upheaval.



What is the True Sea-Level?

“Please explain in the Open Court of Inquiry what constitutes the true sea-level line? Is it the mean-tide level, or do we have to consider the mean temperature before we can locate the actual sea-level? I have thought it might be the line of equilibrium between the atmosphere and the seas. If an imaginary line were drawn round the earth, what may be said to be its height?”

The term “sea-level” as usually applied, means the mean-tide level, which is approximately ascertained after many observations and measurements. The surveyors use such a sea-level as the datum line or basis of reference in extensive surveys. Hence, from their point of view the position of the sea-level is zero—that is, having no height. All points are therefore referred to as being so many feet above or below sea-level.

The mean-tide level is accurate enough for all practical purposes; but it does not constitute the *true* sea-level. The mean-tide level of the Atlantic ocean on the east coast of Florida is about 12 inches higher than the mean-tide level of the Gulf of Mexico on the Florida west coast. Though mean-tide levels are more or less accurately determined, they are not in exact agreement for all bodies of water. If it were possible to reduce the seas to a perfect state of rest, with uniform temperature prevailing, and all the oceans freely connected, the surfaces would constitute the true sea-level; and from it, the level may be extended by processes of survey, or, in the imagination, through the continents.

If all the seas were at rest, the surfaces would constitute the plane of equilibrium between the atmosphere and the great bodies of water as a whole. Without such equilibrium of the waters of the sea, all the differences of levels and fluctuations in all parts of the world would have to be known ere the true sea-level could be calculated. The sea-level according to the Koreshan conception and actual demonstration is concave.

THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World, and National and Local News.

Important Foreign News.

Russia seems to be in a very bad way in the Orient. During the past week the Russian army has met with numerous reverses, being driven by the Japanese from point to point northward from the locality of Port Arthur. The Russians have sustained losses, and have retreated from a number of strong positions. Land battles have been confined to Manchuria mostly, since the Russians were driven from Korea. Nothing has been heard of Russian fleet said to be moving toward Japan. Newspapers are suggesting that Russia is seeking to gracefully withdraw from the conflict. Russian authorities agree not to interfere with more of England's ships. Disappointment prevails at St. Petersburg; and the feeling is increased by the fact that the powers are holding Russia in low esteem on account of recent marks of dishonor in the seizures in neutral waters.

The British government demands apology and pay for the ship Knight Commander, sunken for some reason by the Russian squadron. A Russian official recently said in reference to the Red Sea seizures, that Russia had a number of old scores against England.

(Continued in middle column, next page.)

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The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

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2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
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List of ———*

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The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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Gen. Rennenkampff, of the Russian army, suffering from a number of wounds from Japanese rifles, declares that Japanese shooting is not up to the mark!

Dr. Isaac Roberts, noted astronomer and geologist, died at his observatory at Crowborough, England.

Happenings in America.

The meat strike broke out afresh no sooner than it was decided settled. Discrimination is charged by the unions, and a new strike declared, characterized by usual riots. Both sides are firm; packing houses in operation by non-unionists. The latest reports say that destitution is felt by many strikers.

The Mayor of Memphis declares that card-playing in drawing-rooms is a greater source of evil than the games of professional gamblers. Three fashionable clubs in that city close down.

30,000 operatives in Fall River, Mass. cotton mills, went out on strike July 25; 80 mills closed. A cut of 12½ per cent in wages is cause of strike.

Panama government ratifies monetary system of the new government constitution, and has notified the Panama canal commission.

Fashionable women in Elkhart, Indiana, shine shoes of business men at \$1.00 a pair, to raise funds for charitable purposes.

The prohibition ticket is headed by Dr. Swallow, former candidate. His running mate is George W. Carroll, of Texas.

Thomas Taggart, of Indiana, is appointed chairman of the national democratic committee.

A Chinese colony is to be established on the southern coast of Mexico.

Ex-Senator Vest dangerously ill at his home at Sweet Springs, Mo.

Some Items from Florida.

One of the most unique railway projects is now underway in Florida; it is the construction of a railroad from Miami to Key West. This means the extension of a road at least 100 miles into the sea, but the route is along the chain of islands and keys which run southwest as a curved tangent from the peninsula or main land.

Capitalist are said to be preparing to make millions out of the Florida timber and turpentine. One of the largest saw-mills in the state is to be built in the Big Cypress swamp in Lee County, where there is said to be enough timber to keep the mill running for thirty years—cutting 75,000 feet a day.

South Florida is said to be enjoying an era of prosperity unparalleled in the history of its development.

Florida's fruit exhibit at the World's Fair is attracting considerable attention.

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The Twentieth Century Home

is the Cosmopolitan Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illuminated covers.

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Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

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BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
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The population of Ft. Myers is estimated to be 1,500; the number of qualified voters in the town is 272.

It is estimated that the present Florida orange crop will reach 3,000,000 boxes.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Health-Culture.—The current number contains the fifteenth chapter of Dr. Latson's "Wonders of the Human Body." The subject of this chapter is "Some Facts about the Body's Telegraph System," treating, of course, of the nerves. "How to Care for the Hair in Summer," is an article of special value. All the departments are ably edited. \$1.00 per year. 151 W. 23d street, New York, N. Y.

The Naturopath.—A monthly magazine devoted to natural healing and living methods, on the basis of hygiene, hydropathy, osteopathy, dieting, etc., to the exclusion of drugs and non-accidental surgery. This journal was formerly the "Kneipp Water Cure Monthly." The contents of the July number are full of interest. \$1.00 per year. 124 E. 59th Street New York, N. Y.

NOTICE.

Notice is hereby given, in pursuance of the Statutes of the State of Florida, requiring all persons who are registered voters, residing within the following limits, to-wit: Beginning at the Northeast corner of Township forty-six (46) South of Range twenty-five (25) East, in the County of Lee, and State of Florida, and run from thence West to the Northwest corner of Township forty-six (46) South of Range twenty-four (24) East, then run South to the Southwest corner of Section nineteen (19) of Township forty-six (46) South of Range twenty-four (24) East, from thence run in a direct line to the Southeast corner of Section thirty-six (36) of Township forty-seven (47) South of Range twenty-four (24) East, then run East to the Southeast corner of Section thirty-one (31) of Township forty-seven (47) South of Range twenty-five (25) East, then run North to the Southeast corner of Section nineteen (19) of Township forty-seven (47) South of Range twenty-five (25) East, then run East to the Southeast corner of Section twenty-four (24) of Township forty-seven (47) South of Range twenty-five (25) East, then run North to the Northeast corner of Township forty-six (46) South of Range twenty-five (25) East, the point of beginning, and lying and being in the County of Lee, and State of Florida; to meet at the store on the premises of the Koreshan Unity, in the Town of Estero, County of Lee, and State of Florida, on the first (1st) day of September, A. D. 1904, at ten (10) o'clock in the forenoon, for the purpose of selecting officers and organizing a municipal government for the Town of Estero, Lee County, Florida.

Estero, Florida, July 25, 1904.

Cyrus R. Teed,	Moses Weaver,
Geo. W. Hunt,	John A. Grier,
Thos. P. Gay,	David Strain,
R. W. Gray,	Geo. W. Clifton,
Lou. H. Staton,	Frank Clarke,
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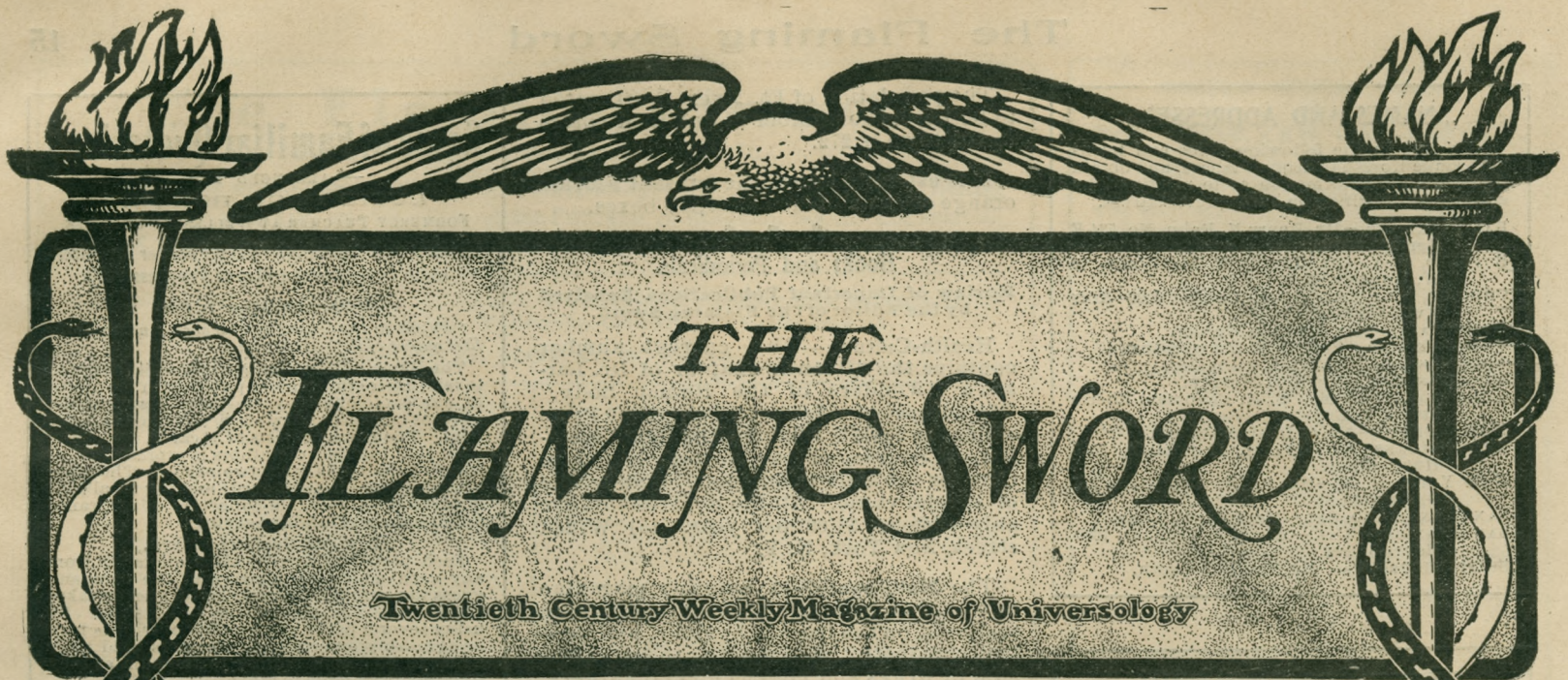
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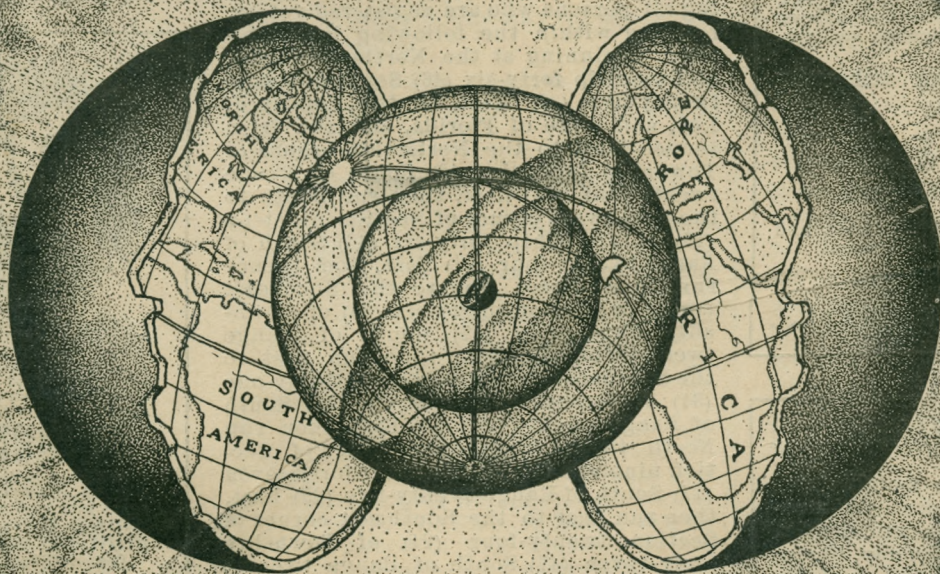
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VOLUME XVIII.

ESTERO, FLA., AUGUST 9, 1904.

NUMBER 9.



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